

MANUDUCTIO APOGRAPHICA
OR THE

MUSES

Alphabet.

CONTAINING

Copies and Pieces

ALPHABETICALLY in Verse,

Under several SUBJECTS

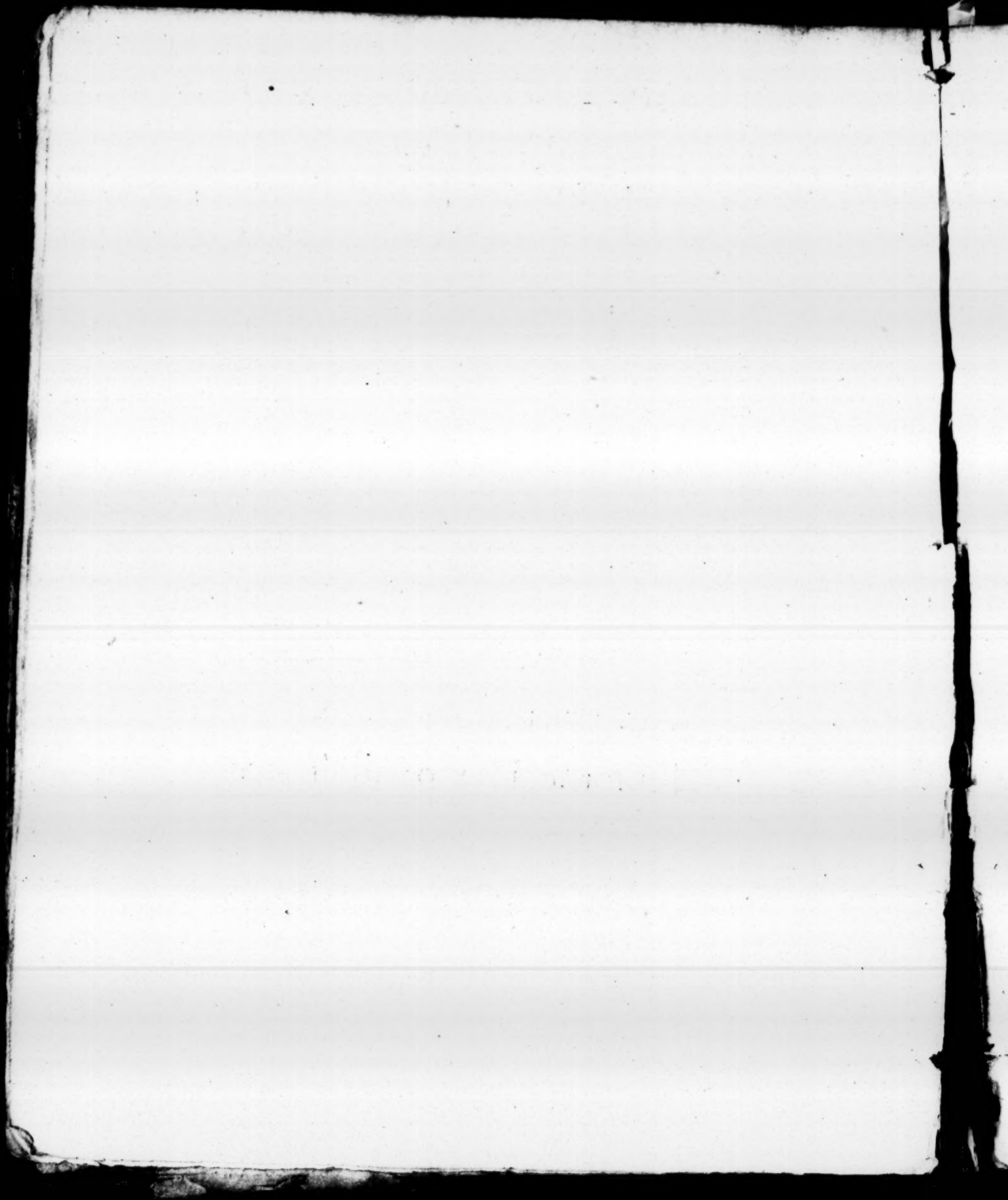
DIVINE and MORAL:

Published for the Use of all Teachers
of the Art of Writing.

By F. R. Philo-graphus.

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Cannon-street, Stationer. 1680.

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To his Estimate Friend and Loving
Cousin, Mr. Thomas Corne, Master
of the Art of Writing.

S I R,

TIs the frequent custome, of most who appear in
Print, to point out some Person, as an Object
for the Offering and Dedication of the Work ; and some-
times as an Umbrage ; and Protection from the pre-
tending Criticks of the Times. Sir, I being a small pre-
tender to the Pen ; though a greater Admirer and Lover
of it ; have made Choice of you, as a Patron to these my
weak endeavours : And out of my Esteem and Affection,
do humbly present to your hands this little design of the
Muses Alphabet ; hoping your kind acceptance of so
small a present, may give reputation to it, being enter-
tained by a Person of your Worth and Parts. I confess
its Imperfection and Weakness, as owing its chiefest Birth
from me without access to Authors ; besides the Confine-
ment to Letters is twenty to one against Fancy and Words :
But such as 'tis Sir, it Courts your Service, and desires
to kiss your hands from

Yours,

Fra. R.

1

I
Manuctio Apographica,

O R,

The MUSES Alphabet.

A.

Ambition is an haughty vain pretence,
To Flatter'd hope of Fortunes excellence.
Aim not beyond the reach of time or power ;
There never fell but once a Golden shower.
All this Worlds Pomp is an ambitious state,
And a meer cheating Lottery of Fate.

A School does these three Rudiments design,
Grammar, Arithmetick, and Writing fine.
Attaining Grammars Rules wee speak true sence ;
Concord in words did first from her commence.
Arithmetick the Art of numbring shows ;
From a fine Pen much Art and Fancy flows.

Amongst Society there's nothing worse
Then a Monopolizer of discourse.
Adapted sayings which are short and true,
Carry more Weight then Florid Lines can doe.
A Forward Prater like a Larum Bell
Makes a great noise but does no measures tell.

B

Blame

B.

B Lame not thy Fortune when thy sins go free ;
 Sin is the bane of all prosperity.
 Behind Impiety does vengeance wait,
 Who though she seem farr off ne're comes too late.
 Blame first thy vices and thy Life amend,
 And fortune of her self will be thy friend.

Bounties best honour is to help the poor ;
 They need no bounty that have heaps in store.
 Benevolence is but the outward show
 Of what true liberality would doe.
 Bounty has open hand and zealous mind,
 True to the grateful, to the needy kind.

Beauty except it honesty uphold,
 Like poison is preserv'd in box of Gold.
 Banish all tempting Objects from your eyes,
 That carry danger in a fair disguise.
 Boldly command thy passions to depart,
 When noble Reason does besiege thine heart.

Change

C.

(as Gold,
Change not that friend whom thou hast try'd
And for a new one ne're forsake the old.
Change not for hurtful trash good wholsom food,
Acquaint your self with every useful good.
Change not of all things (if thou'lt gain true fame)
Either thy true Religion or thy Name.

Counsel, from whose debate all Laws are made,
Is easier given then it is obeyed.
Counsel should onely from the wise proceed ;
And from the Rich a remedy at need.
Consult in dubious matters with the wise ;
Lest shrewd mistakes from self conceit arise.

Courage, is not to hazard without fear ,
But to be bold if a Just cause appear.
Champion to Justice courage ought to prove,
Against the breach of Laws and injur'd Love.
Cowards enrag'd will make a hair brain'd fight,
Doe some base mischief and then take their flight.

D.

DEath is the Truth of what we counterfeit
 When we repose us on our bed at night.
 Doat not on beauties charms, that white and red ;
 Tis but a Vizard for a Poor death's Head.
 Die we must all, and who most Land shall have?
 Whether the Prince or Peasant in the Grave ?

Doubtful presumptions do Confusions breed ;
 From whence despair and ruin does proceed.
 Doubts chase away our Friends, make strong our
 Roots Resolution up, and Faith o'rethrows. (Foes,
 Dangerous effects from this Chimera springs,
 Against the Force which Resolution brings.

Do not with Ignorance unjustly deal.
 All secret Wrongs to Heaven have appeal.
 Despise no man for being Poor and low ;
 It may become thy Fortune to be so.
 Detract from no man bear a Courteous mind.
 Strive so to live that none a Fault can find.

En-

E.

ENdeavour watchfully Gods Grace to keep.
The Lamb's in danger if the Shepherd sleep.
Each flying moment humane Frailty stands
Like a small Bark near some devouring Sand,
Each Wind and Wave has power to remove it,
But that the Hand of Heaven is above it.

Excess from *Asia* unto *Rome* was hurl'd ;
Ambition came from *Rome* to all the World.
Exceed no more then Nature will dispence,
Just to refresh and not abuse the Sence.
Endeav'ring more we but to Folly climb,
Nature wear out, and die before our time.

Eternity, that vast immensive Main,
That does it self within it self contain.
Ever and Ever that immortal sound,
That this great Globe and all the Heavens surround
Eternal Being ! grant that we may be
Partakers of that blest Eternity.

Friend-

F.

known ;

Friendship's a Jewel more esteemed then
 And is most valued when it's set alone.
 Friendship's by all men courted to be gain'd ;
 Yet few know when to use it when obtain'd.
 Fools when they have it throw it quite away,
 As Children who have given them Gold to play.

Flattery resembles Swallows which in spring
 Creep to your house and round your chimney sing;
 Forsaking, when the Cold of Autumns come,
 Their praised mansions for a warmer home.
 Flattery's compounded of a subtle sin,
 To praise without, and curse the man within.

Fortune, thou too fond Mistriss of the fool,
 Whom States-men serve and Ideots seem to rule,
 Fortune like Justice is decyphred blind ;
 Yet few her court of equity can find.
 Fortune like health we seem to doat upon,
 Yet never know the value till it's gone,

Game-

G.

Gameing and Drink both on mans ruin wait;
One for the body, t'other the estate.
Gameing like *Æsop's* dog it makes men choose
To catch at shadows, and the substance lose.
Gameing was first for recreation made,
'Twas Rooks and Knaves first brought it to a trade.

Greatness unless with goodness it be joyn'd,
Makes but a Title not a Noble mind.
Grandeur and State are but Illustrious toys,
Not half the worth a virtuous mind enjoys.
Goodness adds honour to the greatest blood ;
No man was ever less for being good.

Gain all those precepts leisure will allow,
Let Ignorance to honour'd knowledge bow.
Give not thy mind to disingenuous wayes,
That neither can thy Name or Fortune raise.
Gods duty first let thy chief business be,
And he'll direct, assist and govern thee.

How

H.

(mence
How happy is the man whose thoughts com-
 From the clear Fountain of his Innocence.
 Haunted by no vain thoughts of worldly care,
 No present dangers, nor no future fear.
 Hating the painted Follies of the Globe,
 To gain a glorious everlasting Robe.

Honour and Glory labour in mistrust,
 Born both for trouble, and reserv'd for dust.
 Humiliation at our dying breath,
 Is the last tribute that we pay to Death.
 How can vain man his borrow'd glory save,
 From the cool Prison of a certain Grave?

He that a Precept to receive does hate,
 May buy repentance at a dearer rate.
 Harbour no ill opinion of thy Friend,
 When his reproof to thy Instruction tend.
 Haunt not thy Friend too often lest he prove
 Weary, nor let thy absence lose his Love.

In

I.

IN Numeration man does first begin ;
Then to Addition adding sin to sin.
In poor Subtraction he will nothing do ;
Multiplication he goes through and through.
In the plain Rule of Fellowship he Lives,
And to his Sons the Rule of Fraction gives.

Injustice is the bane of wholesome Laws,
That gives no hearing to a Lawful cause.
Justice and Wisdom keep the World in Peace,
Depressing vice, to Virtue gives increase.
Iniquity would no resistance find,
Were there no Laws for Punishment design'd.

Infamy galls to Death a Gen'rous mind,
The greatest Foe an honest name can find.
Infamy and vile Shame the sequels be
Of Fornication and Adultery.
In acts of Slander Remedies are found,
Where Deeds ne're did the Reputation wound.

K.

(in trust,
Keepe thy Friend's Counsel when thou'rt put
 And be in Words as well as Actions just.
 Keep thy Tongue so that no ill be exprest ;
 Ne're lose thy Friend to propagate a Jest.
 Know when to speak, and when to silent sit ;
 Men silent often pass for Men of Wit.

Kings are Gods Deputies ordain'd from Heav'n,
 To whom the power of Government is given.
 Kingdoms the Care of Subjects safety are ;
 Out of whose Wealth the Sovereign has share.
 Kind Princes like indulgent Parents prove
 Their Subjects by Obedience and Love.

Kindness an Injury will sooner kill,
 Then either Malice or Revengeful Will.
 Kindness will turn a Foe into a Friend,
 And melt the Heart that mischief did intend.
 Know of what value to thy Friend thou art,
 Before thou make a present of thy Heart.

Love

L.

Love so enchants and so disarms the Mind,
That not one Arrow can resistance find.
Love's the smooth guider of ungovern'd Youth,
Fraught with kind wishes, and secur'd by Truth.
Love is the bond that binds the World in Peace;
All Conversation without Love would Cease.

Life is the Pilgrimage and Path to Death,
By Motion known, maintain'd by Food and Breath.
Living in Sloth and Idleness we lose
Heavens good design of Life, and Life abuse.
Live to do good, in Virtue Life employ,
Man was not born only to Live and Die.

Learning, the Fool does enviously despise,
Slanders the Witty, and abhors the Wise.
Labouring in Ignorance molests his Brain;
For that which Learning makes the wise refrain.
Learning the Chronicle of Wit and Sense,
To whom Fame gives immortal recompence.

M.

Money the grand Magnetick of Mankind,
 Which all men Court, yet all must leave behind.
 Misers are poor in thought when they have most,
 And Spendthrifts are no less when all is lost.
 Medium in Money is the happiest State ;
 Wealth does not always make men Fortunate.

Mass is the mistress of the Church of *Rome*,
 To whom all Fools to pay their offering come.
 Monks and Fat Priests are her receivers made ;
 Preaching up Charity to maintain a Trade.
 Money and Pow'r admit of no restraint,
 For Gold an Atheist may be made a Saint.

Musick the gift of Heav'n, the Souls relief
 From anxious Sorrow and disturbing grief.
 Melody mitigates Mans furious Rage,
 'Twas *David's* Harp, *Saul's* Anger did Asswage.
Melpomene, *Apollo* did admire ;
 For the sweet warbling of his sacred Lyre.

Neglect

N.

Neglect no time improvement to obtain,
Who perseveres shall never act in vain.
Ne're let your mind with idle-time accord,
For Industry most often meets Reward.
Nothing can be a greater Foe to Parts,
Then mis-improving Time and slighting Arts.

Number thy days of Good and Evil Deeds,
Thoul't find the Evil far the Good exceeds.
No mortal can be Innocent and Free,
Justification is proud vanity.
Nature is prone to Trespas and Rebel,
'Tis Gods kind Grace assists us to do well.

Nothing does Ignorance so soon betray,
As against moral Precepts to inveigh.
None that have sense will reasons Rule despise ;
Though Fools burlesque and scandalize the wise:
Nonsense from them may seem a Grammar Rule,
For ev'ry Fop has his admiring Fool.

O.

OMnipotent God ! whose Attributes does fill
 Mans thought with great Incomprehensible,
 Open our hearts and let thy Grace come in.
 Then shut the Gates on vile intruding sin.
 Out of the black Book wash our sinful dross,
 Let it be cancell'd with our Saviours Cross.

On what strange Grounds depend our Hopes and
 Mans Life is but a mist, and Fortune Steers (Fears ?
 Our Feet through dark and thorny ways, whilst we
 Grope for the harbour of Eternity. (way,
 On which strange Course Faith must inform our
 While Truth Conducts us to the happy day.

Old age does to it self an honour own,
 Compliance to its frailty should be shown.
 Old we must be if Heav'n prolong our days,
 Youth to Grey hairs respectful Tribute pays.
 Of all times Register or Records name,
 Antiquity does greatest Reverence claim.

Pride

P.

Pride is the grand Impostor of the mind ;
That tempts the frailty of all humane kind.
Pride cheated haughty *Lucifer*, who fell
From his blest State to domineer in Hell.
Prize not thy self vain man, tho Heav'n be high,
Nothing's more near it then Humility.

Pers'verance is the only way to gain,
What the kind Genius prompts us to obtain.
Prosecute goodness with a full Career,
Sloth to thy wishes ne're will bring thee near.
Ponder on Vice though it retard thy flight,
To Virtues home 'twill teach thee to go right.

Prodigal men on Fortune do impose,
Craving more then she usually bestowes.
Penuriousness is a contrary sin,
That lets no Money loose, but keeps all in.
Plentiful States this medium should maintain,
All that is prudently employ'd is gain.

Q.

Question not the Almighty's Providence,
 For all we Live on is at Heav'n's expence.
 Quails raig'n'd from Heav'n when man wanted
 (Food,
 Man ne're in need of more substance stood,
 Quarrel at nothing Heaven has design'd,
 But still be thankful with contented mind.

Quantity to it self small worth commences,
 'Tis quality the real worth dispences.
 Quantity makes but superficial sound;
 Virtue seems weak, Vice in troops abound,
 Quality gives a virtue to the number,
 Bad Deeds would else in sums the good incumber,

Quiet the pleasant refuge of the mind,
 Whom anxious thoughts seek for but cannot find,
 Quietness has the grave, it needs no quest.
 'Tis all we gain by Death to be at rest.
 Quench the worlds influence by religious thought.
 There how to die you'l easily be taught.

Religi-

R.

Religion and the Laws two presents bring,
Worship to God, Obedience to the King.
Religion owns the Faith which we profess.
The Law protects and does confirm no less.
Reason to these unites a happy State,
Without these three man is but reprobate.

Riches are blessings by the wise enjoy'd,
But curses prove by wastful Fools employ'd,
Reason and Soul the greatest riches prove,
To those that Heaven seek and Virtue Love.
Riches in haste cannot be gather'd in
Without the ingredient of some gainful Sin.

Rage and Fierce anger chiefly do commence
From the hot motives of ungoverned sence.
Rage is an inflammation of the Blood.
A furious Fever not to be withstood.
Rangling is but a Prologue to the Play,
And often proves the preface to a Fray.

S.

(charms,

SMOOTH are the ways, adorn'd with tempting
 That lead our Footsteps into Vices Arms.
 Softly we glide, while ev'ry sense pursues
 With Thirst and Pleasure what it tastes or views.
 Sublime Imaginations court our stay,
 Till Reason tells us we have lost our Way.

Sermons are Testimonies of Gods word,
 That balme to wounded Consciences afford.
 Sermons from these 3 heads have their division,
 Comfort, kind Reprehension, Admonition.
 Sermons discerning Faculties are three,
 Prudence, right Understanding, Memory.

Suspicion is a certain doubtful fear,
 Leaving the Soul of Judgment in the rear.
 Soft whispering does sometimes breed mistrust,
 Fears often do arise from grounds unjust.
 Subject the meaning, ne're the Speeches mind ;
 Words may seem rough when the Intent is kind.

The

T.

THe sweetest Salve for misery is found
From patience, which both draws and heals
(the wound.

Turbulent Tempers use their toil in vain ;
Still rubbing on the sore that gives them pain.
Trouble for losses which we cannot save,
Is to wish Living what lies in the Grave.

Thoughts are Imaginations of the Brain,
Which from the heart their revolutions gain.
Think whence thou camest, blush to think what
(thou art ;

Remember well this Life thou must depart.
Touch all thy senses with a pious fear,
When any ill Temptation draweth near.

True Love is never idle but still moves
In service to the Object whom it Loves.
The best Physician to true Love is found
In the approach of her that gave the Wound.
The first step to be happy is to live,
Without the reach of Loves prerogative.

U.

U Seles and vain is Mankind's Sacred Vow,
 Except his promise give performance too.
 Under the Honour of a Christian claim,
 Man must confirm his Dignity and Name.
 Under the notion is the Promise meant;
 The Blessing else may prove a Punishment.

Usury like the Element of Fire,
 The more you give the more it does require.
 Usury makes the great man sell his Land,
 And has the Ladies Jewells at Command.
 Usury makes the Tenant sell his Lease,
 His Right the Landlord, and the World its Peace.

Untimely Death is a surprizing Fate ;
 Most dangerous when Repentance comes too late.
 Under a reprobate and willful sence,
 The mind can never with good thoughts dispencc.
 Upbraiding Virtue when she would be kind,
 When once we want her shee'l be hard to find.

U.

Virtue's the chiefest Beauty of the mind,
The noblest Ornament of humane kind.
Virtues our safeguard and our guiding Star,
That stirs up Reason when our senses Err,
Virtue makes Beauty of deformity,
And writes our name upon Eternity.

Vail not Iniquity with fond conceit ;
All mans invention cannot Heaven cheat.
Vailing to fond temptation is no Vice,
'Tislawful against sin to shut thy Eyes.
Vigilant Industry, and prudent Care.
Kind rest for mans endeavours doe prepare.

Vanity is the effect of Foolish Pride,
And cheats more Eyes then all the world beside.
Various ornaments of Pomp and Show,
Please more then Truth in her plain dress can do.
Vanity closes up the wisemans story,
Who was the miracle of Worldly Glory.

When

W.

WHen greater danger's threatened by flight,
 The greatest Cowards will with Courage
 (fight.

When we look back upon our Tides of woe,
 Death does not horrid but delightful shew,
 What cannot Heav'n in our Afflictions do,
 To make us shun the grave yet court it too ?

When thoughts absent themselves from truth
 The soul will soon present it self to sin. (within,
 Wisdom and Virtue are the two chief ends
 On which our safest Happiness depends.
 What rashly without Prudence is begun,
 Doth challenge Folly e're the deed be done.

When Drunkenness is mistress, secrecy
 Has no dominion then or mastery.
 Whose life in Wine and Women most depends,
 Is said to light a Candle at both ends.
 Wine is the ~~cunnings'~~ wrestler man can meet,
 By seizing of the head, trips up the Feet.

Xerxes

X.

X *Erxes* his seventeen hundred thousand Host
By forty thousand *Greeks* was quickly lost.
Xenocrates this Maxim doth imply,
Excess makes rich men want, and poor men die.
Xantippe was the greatest Scold in Nature,
Stormy in Words, and Cloudy in her Feature.

Xeniades *Diogenes* did buy,
Whose parts redeem'd him from his Slavery.
Xerxes survey'd his numerous Host with Tears,
To think that once within an hundred years
Xerxes himself and all his noble Train
Must die, and not one man alive remain.

Youth

Y.

Youthful desires are loose and prone to Vice ;
 Forbidden things are aptest to entice :
 Young though we are, yet we are old in sin ;
 Vice with our understanding enters in.
 Yielding such guilded Follies to our view,
 Not only tempts us, but destroys us too.

Yield to the stronger, and in all dispute
 Let Truth in strength of argnment confute.
 Yield not to Beauties kind insinuation,
 Destruction lies in painted fair temptation.
 Young are the Symptom's of a wanton Eye,
 That lead to Shame, Old age and Poverty.

Youth, Riches, Health, and Wantonness,
 Themselves do Foes to honesty profess.
 Youth that once lov'd the noble art of Arms,
 Is now betray'd to Wine and Womens charms ;
 Yeilding their strength, their Riches & good name,
 To two great cowards, Idleness and Shame

Zodi-

Z.

Zodiack contains 12 Signs and Signs they be,
Of mans frail State, and future Destiny.
Zones there are 5, one that doth burn with heat
Two Cold as Ice, the other temperate.
Zones are the Climates of the Globe, each one
By mans good use may be a temperate *Zone*.

Zeal is an hot desire to pursue,
What either Love or Envy prompts us too.
Zealous who is not for true Christian fame
A Coward is and merits not the name.
Zealots most fervent now a days we find
On their own way each as he bends his mind.

Zeno that Grave and wise Philosopher
The Silent Virtue chiefly did prefer :
Zealous he was to single out one day
Amongst the sev'n to study what to say.
Zealots in Arts when any thing they do
Must silent be or else no Art can shew.

F I N I S.

